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sense political, but were mutually hostile, in that one party endeavored to win over the world to an acceptance of Judaism in all its ceremonial aspect, while the other sought rather to bring the spirit of Mosaism into the heathen world.

In the support of these positions, as well as by others that are incidental to his treatment, the author has used sources freely and judiciously. For so small a book it contains a large amount of valuable information calculated to be of permanent value in the history of New Testament times.—SHAILER MATHEWS.

Karl August Credner : Sein Leben und seine Theologie. Von Prof. Dr. W. Baldensperger. Mit Credner's Bildnis. (Leipzig: Veit & Co., 1897; pp. 99; M. 1.) In publishing this address given by himself at the one hundredth anniversary of Credner's birth, Professor Baldensperger has added somewhat to its original form and has appended a number of notes in which he discusses rather fully the development of Credner's theological positions, and gives bibliographical details. The address itself is written with great sympathy, and not only throws light upon the struggles attending the beginnings of modern theological scholarship, but leads to a new appreciation of the work and character of Credner. None but a truly great man could have broken, as did he in 1840-5, from the grip of a formal, pedantic scholarship and a too political orthodoxy. On pp. 53-5 the author gives a summary of the chief points of Credner's programme for political reform that is interesting as showing how in his day the theologian was swept into political as well as theological struggles. As regards the latter, that Credner was forced into far too much strife is admitted by the author, but the explanation of the fact is clear. The controversies were forced upon him. The essay closes with a succinct appreciation of Credner's importance, in which Professor Baldensperger criticises the neglect with which he has been treated, charging in the appendix (p. 81) that others, including Reuss, plagiarized from his work. Notwithstanding its small compass, the book is thus a valuable monograph in the history of scientific theology.—SHAILER MATHEWS.

Die Psychologie des Apostels Paulus. Von Lic. Dr. Theodor Simon, Schlosspfarrer in Cottbus. (Göttingen: Vandenhoeck & Ruprecht, 1897; pp. ii + 118; M. 2.80.) The author of this pamphlet holds that the psychological principles of the apostle Paul are not merely concepts of a distant age to be contemplated as a part of the history of an inter-